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mantris sit. This durbar must not be confused with the electoral durbar which will be referred to later. It is an executive council over which the Siem presides, and also possesses judicial powers (for a description of a judicial durbar, see page 91 of the monograph). The form of summons to appear before this durbar used to be a knotted piece of string or cane, the number of knots denoting the degrees of urgency of the summons, not a piece of pork, as one writer has said. Pork is a luxury which is not usually distributed gratis. The Siem manages the State business through his *mantris*, although it is true that in some States the members of the Siem family have been allowed a considerable share of the State management. This latter arrangement is, however, a departure from the ordinary rule in the Siemships, and is regarded as unconstitutional. In some States there are village headmen, styled Sirdars, who settle cases, collect labour, and assess and receive for the chief the *pynsuk*, which may be literally translated as "gratification." In Nongstoin there is an official styled *lyngskor*, who is the superior of a number of village sirdars, and who acts as the Siem's deputy-governor. In the Khasi Hills there is no land revenue, nor are there any tithes or other imposts levied upon the cultivator's produce. The land, to a great extent, is the property of the different clans and villages, although in some instances there are estates owned by private persons. The chief is entitled to receive the income that arises from what are known as the *raj* or State lands only. All that the Siem usually receives from his people in the way of direct revenue is the State subscription, or *pynsuk*, mentioned above. Even this is supposed to be a voluntary contribution, and it is not demanded in some States. This tax is nominally a collection to meet the expenses of the State ceremonies, but is really a means of increasing the chief's private income. The contribution varies in amount according to the means of the villagers. The Siem's principal source of income, however, in all the Khasi States is the toll (*khreng*), which he takes from those who sell at the markets in his territory. As the Khasis are great traders these tolls are often at the larger markets fairly valuable. The chief raises no excise revenue, the manufacture of both fermented and distilled